

CATHOLIC • ACTION •

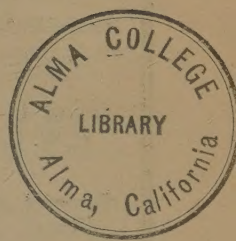
V. XVII, No. 6



June, 1935

Text of N. C. W. C. Administrative Committee's Statement on Mexico

Catholic Action in Idaho
Summer Camps For Catholic Boys
Catholic Press Association at Atlanta
Developing A Catholic Front
What Catholics Are Doing



Our Common Catholic Interests:

"A Better Economic Order" Title of New Book by Monsignor Ryan—National Center for Confraternity of Christian Doctrine Established at N. C. W. C. Headquarters—Growth of Church Shown in Official Catholic Directory—Library Group Issues Vacation Reading Guides for Catholic Students

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: *What It Is* -- *What It Does* :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*
PRESS—Serves the Catholic press in the United States and abroad with regular news, feature, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is never before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming together to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 6



JUNE, 1935

OUR COMMON CATHOLIC INTERESTS

Bishops' Statement Deplores Government's Silence on Mexico

VIGOROUSLY CONDEMNING the "brutality seldom exceeded in human history" with which "the present Administration in Mexico is deliberately, ruthlessly, pursuing a policy whereby all religion, and consequently all true freedom, will be destroyed," the Administrative Committee of the National Catholic Welfare Conference, meeting in Washington May 1, 1935, in a public statement asks "that our Government be consistent and live up to its own set policy," that it "defend before its own people the principles upon which our Government is founded." "The traditional policy of our Government," the statement says, "does not permit it to remain silent at the present moment and in the present crisis." The statement also notes that the Administrative Committee has asked of the President and other Federal officials that the United States Government make representations to the Government of Mexico against not only its denial but its persecution of religion.

The bishops express thanks to all who have registered earnest protests against the persecution in Mexico and declare their determination to spread the knowledge of the facts with regard to the present situation there and to urge our people to petition our Government to use its good offices with the Mexican Government to restore religious liberty to its fifteen million citizens. The text of the statement follows:

WE WISH to extend our gratitude to our fellow bishops in the United States: to the vast number of Catholic citizens: to our non-Catholic citizens, for the public expression of their earnest protests against the persecution of religion in Mexico by the present Mexican Government and its denial both to its own citizens and the citizens of other nations of the right of religious worship.

"The Administrative Committee, National Catholic Welfare Conference, in line with the charge given it at the general meeting of the bishops of the United States, has asked of our honored President and the official members of the present Federal Administration that in justice to our own country, and in support of the principle of freedom of religious worship, our Government make representations to the Government of Mexico against not only its denial but its persecution of religion.

"The bishops of the United States in their pastoral letter of 1926, and again in their statement of last November, declared: 'What we have written is no interposition of our influence either as bishops or as citizens to reach those who possess political power anywhere on earth, and least of all in our own country, to the end that they should intervene with armed force in the internal affairs of Mexico for the protection of the Church.'

"The Government of Mexico is carrying out a vast propaganda in this country to the effect that there is no religious persecution in Mexico. Thousands of closed churches in which religious worship is prohibited are silent but convincing evidences to the contrary. In 14 out of 32 States of Mexico no minister of religion is permitted to function. The vast majority of the citizens of Mexico is deprived of the rights of liberty of education: forced to accept, under savage

penalties, what an atheistic government imposes on them and their children. Government spies ferret out, torture, and even put to death, those who in conscience resent such tyranny. The faithful of Mexico are giving to the world an example of heroic martyrdom, for conscience sake. With a brutality seldom exceeded in all human history, the present Administration of Mexico is deliberately, ruthlessly, pursuing a policy whereby all religion, and consequently all true freedom, will be destroyed.

"The Administration of Mexico realizes if the facts were known its conduct would be repudiated by the people of the United States. Therefore, through subtle propaganda it cloaks the facts. It radios here the natural beauties of the country: it invites tourists from the United States: it window-dresses its principal centers, allows a church or two to be open, and gives the tourist the impression there is no religious persecution in Mexico. All these in their measure deceive the people of the United States and intensify the force of communistic anti-religious propaganda in our country at a critical period.

"THE present Revolutionary Government of Mexico was recognized by the United States—October 19, 1915—on condition, and on Mexico's own given word, that freedom of religious worship would be guaranteed by Mexico to her own citizens.

Asks Defense of Principles Upon Which Government Was Founded

"We ask that our Government be consistent and live up to its own set policy. We ask our Government to defend before its own people the principles upon which our Government is founded. The traditional policy of our Government does not permit it to remain silent at the present moment and in the present crisis. We may not interfere with the internal affairs of another nation. But freedom of conscience, freedom of religious worship, freedom of education, are principles on which, even for the sake of the least-gifted of humanity, our Government was never silent. Good will to neighboring nations means good will to the peoples and the rights of those peoples, as well as to the particular Administration that is ruling them. Persecution does not cease to be persecution when invested with the dignity of constitutional or statute law.

"We know, as all the world knows, that an entrenched minority can hold and control an enormous population. Such is the condition that rules today in Mexico. The great majority of its people is practically held in captivity by its Government.

"We, the Administrative Committee, National Catholic Welfare Conference, will further spread the knowledge of the facts with regard to Mexico at the present time. We will continue to urge our people to

express individually and corporately their petition to our Government that, in the role of the good neighbor, it use its good offices with the Mexican Government to restore religious liberty to its fifteen million citizens."

Present at the meeting of the Administrative Committee were the following archbishops and bishops:

The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. Archbishop Edward Mooney, Bishop of Rochester; the Most Rev. Thomas F. Lillis, Bishop of Kansas City; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. John F. Noll, Bishop of Fort Wayne; the Most Rev. John B. Peterson, Bishop of Manchester; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls; the Most Rev. Emmet M. Walsh, Bishop of Charleston; the Most Rev. Francis P. Keough, Bishop of Providence, and the Most Rev. John A. Duffy, Bishop of Syracuse.

A RECENT publication of Harper & Brothers, New York (\$2.50), is entitled "A Better Economic Order" and bears the authorship of the Most Rev. John A.

"A Better Economic Order" Title of New Book by Monsignor Ryan

Ryan, dean, School of Sacred Theology, at the Catholic University of America and director of the Social Action Department, N. C.

W. C. The volume is a revised but considerably expanded presentation of one of the courses of lectures which Monsignor Ryan gave at the 1934 summer session of the University of Wisconsin. In the preface it is stated that the three main topics of the volume are: Depression, Recovery and Reconstruction. The first of these is dealt with in the first two chapters, "Recovery" is treated in the following three, while "Economic Reconstruction" is discussed in the last three chapters.

In the chapters on the depression, the author contends that the main cause thereof has been the bad distribution of income and purchasing power; that too much of the national product has gone to capital and excessive investment, while too little has gone to labor and to the purchase of finished products. This economic generalization is in harmony with the ethical judgment pronounced by Pope Pius XI, namely: "The immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men."

The program of recovery presented by the author corresponds exactly with his theory of the depression. Inasmuch as the depression came because the economic forces of free contract and unbalanced distribution were permitted to have full sway, they cannot be relied

upon to bring about recovery automatically. Industrial recovery can be achieved only through a large measure of governmental intervention and assistance. "Virtues and Defects of the National Recovery Legislation" are discussed in the longest chapter of the book. In the author's opinion the virtues of the New Deal far outweigh its defects, and the latter are due mainly to failure of the National Administration to utilize to their full extent the remedies which it has adopted.

The chapters on "Reconstruction" reject Fascism, Socialism and Communism. There is a chapter on "Industrial Democracy" which is introductory and subordinate to the positive program of reconstruction. The latter is set forth in the last chapter, entitled "A New Economic Order." It is mainly the system of occupational groups recommended by Pope Pius XI. Cooperative enterprise, a moderate measure of government control and government enterprise are advocated as supplementary to the principal program.

The book is timely because it deals in a comprehensive way with our most acute economic problems. It is arresting because it deals with a fundamental and coherent theory of causes and remedies in relation to existing economic evils, presents a criticism of more radical schemes of reconstruction and defends the program proposed in *Quadragesimo Anno*.



IN ACCORDANCE with the authorization given at the annual meeting of the bishops, last fall, a national center of the Confraternity of Christian Doctrine was established last month at the headquarters of the National Catholic Welfare Conference.

A petition to the bishops was drafted at the St. Paul meeting of the confraternity, which was held under the patronage of the Most Rev. John Gregory Murray, Archbishop of St. Paul. The petition was transmitted to the bishops by the Administrative Committee of the N. C. W. C. and a committee was appointed consisting of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, Archbishop Murray, and the Most Rev. Edwin V. Hara, Bishop of Great Falls, chairman.

This committee proceeded to work out a general program for the confraternity and to draft a constitution and plans of organization. Dom Francis Augustine Walsh, O.S.B., of St. Anselm's Priory at the Catholic University of America, has been named director, and Miss Miriam Marks, field representative, is secretary.

The timeliness of the action of the bishops in putting forth further efforts for the promotion of instruction in Christian doctrine is evident from the fact that the Sacred Congregation of the Council has now issued a

decree (*Acta Apostolicae Sedis*, April 5, 1935) requiring that a diocesan director of catechetical instruction be appointed in each diocese and setting forth plans and methods for conducting classes in Christian doctrine in parishes, in Catholic schools and colleges, for students of public schools and for adults.

The program prepared by the bishops' committee contemplates four major activities as follows: (1) Religious instruction for Catholic children in public elementary schools—either through the vacation schools or by means of year 'round instruction; (2) instruction for Catholic students in public high schools by means of religious study clubs or other approved methods; (3) religious study clubs for adults; (4) the enlisting of parents to teach religion to their children systematically in their own homes. All of these activities now are being carried on in a large number of dioceses and at least some of them are functioning in all sections of the country.

The national center of the confraternity, it was announced, is prepared to give information on the subject to anyone who seeks it. While the headquarters office has on hand a fairly extensive collection of books, pamphlets and other materials suited for religious vacation schools and for the religious instruction of public school children, Father Walsh has issued a request for samples of material and publications in use throughout the country. These will be placed on the center's demonstration shelves and used in answering inquiries, etc. A field worker is available to help organize units of the confraternity where desired.

The Confraternity of Christian Doctrine will hold its national meeting at Rochester in the last week of October under the patronage of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester. The meeting will be held in connection with the annual session of the National Catholic Rural Life Conference.



IN 1822, a little book was published in New York by William H. Creagh. It was revised and corrected by the Rev. John Power, of St. Peter's Church, in New York City. It bore the title, "The Laity's Directory to the Church Service for the Year of Our Lord, 1822." It contained the

**Growth of Church
Shown in Official
Catholic Directory**

Church calendar, numerous pious articles, practical instruction for the various feast days, a brief account of the establishment of the episcopacy in the United States, and finally, a list of the various dioceses, together with something of their history and the names of the priests serving them. There was, finally, an obituary section with biographical notes on some of the more important of the clergy who died in recent years. The volume contained 138 pages and was five

and one-half inches deep, three and one-fourth inches wide and about three-eighths of an inch thick. To compare the first *Catholic Directory* with the recently issued 1935 official *Catholic Directory*, containing as it does in its text matter nothing except lists of the Catholic churches, educational and charitable institutions, together with the personnel in charge of them, is to receive an object lesson in the growth of the Catholic Church.

The second directory was issued in 1833 and from that year on, with the exception of a year during the Civil War in which no directory was issued, Catholic directories, under various names, have been published annually. In 1913, the directory was first issued by P. J. Kenedy & Sons and since that date has appeared regularly under their imprint.

The present volume contains 1,296 pages. Its type page is nine and one-half inches deep by five and one-half inches wide and the volume in its complete edition measures two and one-half inches. Here, surely, is proof, if proof were needed, that the Catholic Church has grown and is growing annually. *The Laity's Directory* was primarily a book for the layman. *The Official Catholic Directory* is primarily a book for the clergy and religious, although many lay people find its data invaluable in business and also in research work regarding religious and educational progress. That *The Official Catholic Directory* is one of the most useful reference volumes of the priest's library is self-evident. It enables him to correspond with pastors and heads of religious institutions throughout the country when occasion demands that he do so. The pastor who has to seek out information regarding baptismal certificates of some of his parishioners who were born and baptized in distant towns and cities finds it possible to get the required information quickly through reference to this publication. The present volume is extremely interesting in view of the fact that the general summary reports the largest number of converts to the Church in many years. According to ecclesiastical statistics last year, 63,845 converts to the one true fold were received. The Catholic population shows an increase of 200,459 souls, the total Catholic population now being 20,523,053.

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THE office of CATHOLIC ACTION has received a copy of the newly published "Vacation Reading List for Catholic Students" prepared by the Committee on Guidance in Reading for the Catholic Library Association. The list, which is the first project undertaken by this new committee of the Catholic Library Association, has been published by the *Queen's Work*,

Library Group Issues
Vacation Reading Guides
for Catholic Students

St. Louis, Mo., and contains 500 titles classified under various headings as follows: Fiction, Short Stories, Bibliography, Essays, Travel, Drama and Interests and Hobbies. These main headings are subdivided and certain titles are classified as easy to read and as a rule adapted to the beginning student in high school. Others, doubled starred, are suitable for older students. The readings are such as can be found easily in the public libraries of the country which will be the chief source of supply for students in the summer months.

The Catholic Library World, in commenting on the timeliness and usefulness of the list, states in its May 15 issue:

"The aim of the makers of this list is to stimulate Catholic students to secure the enrichment that comes from wider reading. The books on the list have been chosen, however, for their suitability for leisure reading, and preference is given to those which provide pleasure and entertainment in addition to information.

"Among the types of readings included are novels, short stories, popular plays, biographies, light essays, books of travel and adventure, and books on the interests and hobbies of young people. Each title is accompanied by a note of description of the book that will aid the prospective reader in his choice. In addition there are given at intervals suggestions and reminders to assist the students to get the most from their summer reading, such as hints on making scrap-books, note-books, card-files, and other records of reading, and on holding informal reading clubs.

"Readers from young high-school students to ambitious collegians have been kept in mind, and books on deep-sea divers, circus-clowns, stamp-collecting and marionette-making are conspicuous, as well as accounts of travel in present-day Russia and diverting biographies of one's favorite writers and historical characters. Books recently published are recommended whenever possible, and *Good-bye, Mr. Chips*, and Tarkington's inimitable *Little Orvie* have place as well as the latest biographies of Blessed Thomas More, and Bishop Kelley's *Blood-Drenched Altars*.

"While this reading list is intended chiefly for distribution before vacation to students of Catholic high schools and colleges, it is also suitable for placing in the hands of older students in religious vacation schools, and for supplying suggestions to adults. However, classified lists for adults are on the proposed program of the Catholic Library Association."

Copies of the reading list may be obtained from *Queen's Work*, 3742 West Pine Boulevard, St. Louis, Mo., at the following rates: Single copy, 5 cents; 100 copies, \$1.50; 500 copies, \$5.00; 1,000 copies, \$10.00.

OF COMMON CATHOLIC INTEREST

are the N.C.W.C. publications on Mexico, particularly "Tyranny in Mexico," the Holy Father's "Encyclical on Mexico," and "The Church in Mexico Protests." Help distribute these informative pamphlets.

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ATLANTA MEETING

By
Burke Walsh

of the C. P. A.

A REVIVIFIED crusade for the cessation of religious persecution in Mexico—the crusade to begin in June, which the Administrative Committee of the National Catholic Welfare Conference has asked be set aside as a period of prayer for Mexico—has been pledged by the Catholic Press Association of the United States at its twenty-fifth annual meeting just held at Atlanta, Georgia.

The C. P. A. also pledged continued cooperation with the Bishops' Committee on Motion Pictures in the campaign against indecent films, and voted "to initiate joint action in scrutinizing stage shows presented in connection with motion pictures" and to demand the immediate clean-up of abuses in this connection.

Pressing forward its fight against the activities of unscrupulous subscription solicitors in the Catholic publications field, the C. P. A. adopted the resolution "that all members using agents, or agency system for securing subscriptions shall employ, directly or indirectly only bonded agents. Use of the seal of the association shall not be allowed to any periodical not fulfilling this condition. An exemption shall be made in the case of a religious congregation or order employing its own religious to secure subscriptions. In this case the seal of the association shall be added to the authorization letter of the superiors." The convention further voted "that all members of the association shall repeatedly warn Catholics not to give any subscription money for any Catholic periodical to any agent not presenting the authorization card bearing the official seal of the C. P. A."

TWO members of the hierarchy were active in the deliberations of the C.P.A. convention. The Most Rev. Michael J. Keyes, Bishop of Savannah and host to the meeting, delivered an inspiring address to the meeting of all the delegates at the opening of the second day, and attended the banquet session which closed that day's activities. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Press Department, attended all the sessions of the convention and delivered several brief discourses, including one at the banquet session and another at the luncheon on Saturday which brought the entire proceedings to a close.

"You've done a wonderful work under great diffi-

culties," Bishop Keyes told the delegates in welcoming them to Atlanta. "Our Catholic papers have stood their ground in the depression when some of the large secular papers have not, because the men behind the Catholic papers have asked for nothing." "I am proud," Bishop Keyes added. "I feel it is a privilege to be here with you, because I love you."

Bishop Boyle, addressing the banquet session, said that "a good deal of incoherent morals—morals that don't hang together in a system—are being propagated through the news columns rather than through our printed media." "In the old days," His Excellency declared, "opinions of journals were largely attributed to editors who had very definite and coherent morals. Today, it seems that the editorial page has gone completely, and the opinions of the papers are reflected in their news columns." The Bishop expressed the view that today too many newspapers are coming into the hands of too few people, and that small groups are having an increasingly great influence upon public opinion. He congratulated Catholic editors upon the fact that they "can say what they want to without let or hindrance."

The Very Rev. Monsignor Michael J. Ready, assistant general secretary of the N. C. W. C., attended the convention as a representative of the Welfare Conference.

IN THE elections at the convention, Most Rev. James J. Hartley, Bishop of Columbus, was again invited to serve as honorary president of the association, and Joseph J. Quinn, editor of *The Southwest Courier*, Oklahoma City, was re-elected president. The Rev. Wilfrid Parsons, S.J., editor of *America*, was elected vice president of the association, to succeed the Rt. Rev. Msgr. James P. O'Brien, of Providence, R. I., who resigned because of ill health. The Rev. Patrick J. Carroll, C.S.C., of the *Ave Maria*, Notre Dame, Ind., was elected a member of the C.P.A. Literature Bureau to succeed Father Parsons, and Charles Murphy, business manager of *The Baltimore Catholic Review*, was elected a member of the Advertising Committee, to succeed Thomas H. O'Connor, of the *Catholic Courier*, Rochester. All other officers were reelected for another term. Immediately upon taking office for the second time, President Quinn named the Rev. Jerome W. De

Pencier, O.S.M., editor of *The Mother of Sorrows* magazine, Chicago; Benedict Elder, editor of *The Record*, Louisville, and J. H. Meier, Chicago, secretary of the C.P.A., to constitute the Circulation Vigilance Committee for the coming year.

IMMEDIATELY following the close of the last business session of the convention, the C.P.A.'s executive board met and chose Mr. Elder to serve again as the association's general counsel. It also named Charles H. Ridder, of *The Catholic News*, New York, to head the 1936 Catholic Press Month Committee.

In a statement to the convention, Frank A. Hall, director of the *N. C. W. C. News Service*, announced that the service enjoyed an increase of 19 subscribers in the last year, the largest gain in any twelve-month period in its history, and that the total number of subscribers is now 101, the largest number in the service's history. Subscribers are now located in 17 different countries.

"A vigorous offensive in the field of the Catholic newspaper press of the United States has marked the last year," Mr. Hall said. "Existent papers, taken as a group, have added many thousands of subscribers, and have improved their economic condition by a substantial increase in advertising. This year has also been notable for the launching of new Catholic publications." He noted that five new diocesan weeklies have been established in the United States in the last year.

In the period since the first of 1930, Mr. Hall stated, there have been 14 new papers established as against one suspension. In addition, two monthly publications have been replaced by weeklies and two papers have been reorganized and rehabilitated.

Mr. Hall also reported the establishment of two new services to *N. C. W. C. News Service* subscribers, in addition to the expansion of the number of subscribers and the extension of news coverage facilities. Two new services are the *Biographical Service*, which supplies subscribers with carefully checked and complete biographies of leading Catholic figures for file purposes, and the *School-Opening Supplement*, a special collection of material, issued in the late summer to enable subscribers to issue special editions just prior to the opening of the school year.

THE text of the C.P.A. resolution on Mexico follows: "WHEREAS, an atheistic and communistic tyranny, extinguishing liberty and rooting out Christian belief and practice even from the hearts of children is now rampant in Mexico; and

"WHEREAS, the Administrative Committee of the *N. C. W. C.* has recently recommended that petition and protest be made and that the month of June be set aside as a month of prayer in behalf of the oppressed Mexican Church and people; and

"WHEREAS, the Catholic press, both magazines and newspapers, has been the only articulate voice con-

sistently exposing the facts about Mexico and leading in protest against them in the name of the Catholic clergy and people in the United States; and

"WHEREAS, the Borah resolution, now before the Foreign Relations Committee of the United States Senate, represents the expressed sentiment and wishes of the American nation; therefore, be it

"Resolved, That through the month of June, and while there is need thereafter, the Catholic press, in editorials and news items demand that our country purge itself of the blot that lies against itself for the responsibility that it bears for this Mexican persecution by insisting that the Borah resolution be reported out of the committee, where it now lies, and that it be passed by the United States Senate; and, further, that we ask the Administration to take such steps as are necessary looking towards the restoration of human rights and the establishment of civil and religious liberty in Mexico."

An amendment proposed from the floor and unanimously passed, urged "that we continue the protest against American travel in Mexico as long as existing conditions prevail."

IN addition to the resolutions on Mexico and motion pictures, other resolutions thanked Bishop Keyes for his invitation to meet in Atlanta and for his "stirring words of encouragement"; thanked Mayor James L. Key and other civic leaders who extended cordial welcomes to the delegates, and expressed "admiration and gratitude" to the Atlanta branch of the Catholic Laymen's Association of Georgia "for the efficient and solicitous way in which it prepared for the convention."

Father Parsons, speaking at the concluding luncheon, referred to the Catholic Press Association as probably "one of the few associations in the world where you have a group of married men who are in effect priests—that is, preachers." He warned against the dangers of the "frost that is drying up the hearts of men—an insidious disease that is creeping into the hearts and consciences of men—that is bringing into the life of man the instincts and morals of animals."

George N. Shuster, managing editor of *The Commonweal*, said that in the future it may be that Catholic laymen in Catholic Action will of necessity be engaged in refuting errors and checking attacks upon the Church, and that "the whole future of Catholic cultural development" may well be a responsibility resting on the shoulders of the Catholic women.

Alfred M. Battey, of Augusta, president of the Catholic Laymen's Association of Georgia, expressed the "deep appreciation of the Laymen's Association for the splendid recognition the Catholic Press Association has given the work we are trying to do in Georgia." Other speakers at the various sessions discussed a wide variety of topics pertinent to the apostolate of the Catholic press.

CATHOLIC ACTION

By Rev. Wilfred G. Hurley, C.S.P.

in IDAHO

HERE'S a story of real, zealous, efficient Catholic Action, creditable at once to its sponsors and participants. In reading Father Hurley's article, it should be remembered that the Diocese of Boise comprises the 84,290 square miles of the entire state of Idaho—an area greater than the six New England states combined. What the less than 20,000 Catholics of the diocese have, under the inspiring leadership of Bishop Kelly, been able to accomplish in a many-sided program of Catholic Action should prove both an inspiration and an example to Catholics everywhere.

THE sun is coming down from the mountains," said the Indians, and they said it all in one long-drawn musical word, "Eee-dah-how."

From that morning call of the Indians, Idaho takes its beautiful name.

Its towering snow-capped mountains were terrifying to the first immigrants. Its vast plains at the mountains' feet seemed only forbidding deserts. Lewis and Clark, guided by the Bird Woman, Sacajawea, blazing trail to Oregon, fashioned their canoes in Idaho and pressed on hurriedly.

But mountains never hurry. In their own good time they drew trappers to them for furs, and miners seeking gold, and cattlemen, and sheepmen to scatter their white flocks over the lower slopes.

The Real Epic of Idaho

Then came the real epic of Idaho—the epic of water.

Those first explorers who had said, "this is desert," little suspected that nature had strewed the plains with rich stores of potash and phosphates from the volcanoes, against the day when men should require them and find the water to complete her chemistry.

From the Snake River, which bends in a great bow as if seeking to linger as long as possible, engineers drew water and distributed it over the land—and, lo! it was sterile no longer. No easy fight it was, this battle of the pioneers against the desert. It was one of the kind of struggles that tire and prove the souls of men.

But the men and the women of Idaho won. They are still winning.

Go to Idaho today, and what do you see? An empire larger than all of the six New England states combined, an empire transformed by the magic of irrigation: great dams staying the flow of the rivers, ten thousand miles of canals distributing bright mountain water over more than four million reclaimed acres, green fields and trees and prosperous homes dotting the fertile valleys which man, in his blindness, once labeled "desert."

Do you think of Idaho as primarily a mining state?

Know, then, that among all her industries agriculture stands first. And why? Because man has conquered nature! Conquered against tremendous odds. Thus does Idaho fascinate the world. With its courageous and indomitable spirit.

And there are other fascinations in Idaho. There are waterfalls in Idaho higher than Niagara. There are shadowy canyons thousands of feet in depth, deeper than the Grand Canyon. There are solitudes where the steps of man have never echoed.

But to me, a Catholic priest, the fascination of Idaho lies not in its ancient mountains nor age-old canyons, nor in its gorgeous scenery. But rather in the faithfulness, the loyalty and the glorious devotion of its Catholic people. Especially so, today, in their newly awakened zeal in Catholic Action.

For instance. It is a hotel room in northern Idaho. An unpretentious and simple banquet. The dinner has been finished and the men in attendance sit back in their chairs. The aroma of cigars scents the room as the smoke drifts hazily aloft. The hum of conversation steadily arises, interspersed now and then by hearty laughter. At the head of the table is seated the Most Reverend Edward J. Kelly, Bishop of Boise.

A Meeting of Catholic Laymen

For this is a meeting of Catholic laymen. It is an answer to our Holy Father, Pius XI, in his appeal for Catholic Action. These men are the heads of the various parish activities in northern Idaho.

The Bishop strikes the table with a small gavel. The joviality subsides into silence as the Bishop rises to his feet. The meeting is called to order. The preliminaries are quickly considered. The Bishop calls for the records!

One by one the heads of the various activities rise to their feet and give their reports. Four and a half hours slip swiftly by. Four and a half wonderful, thrilling hours.

Catholic Action in Idaho stands forth, revealing its glorious advance.

For it is an advance! All along the line! An un-

believable advance. It seems incredible so much can have been done. But Bishop Kelly is a born executive. Nothing is too small to escape his attention. Nothing is overlooked if it can further the cause of the Church. Keen thinking. Farseeing. Sure acting. For seven years now he has been working up to this very thing. Seven years of planning, arranging, preparing. The results show how well he has planted and cultivated. Now to reap the harvest! One by one the reports are given. Catholic Action is sweeping forward on the well-planned course. Riding over all obstacles in the magnificently directed advance. All difficulties swept aside in the splendid execution of his plans.

Results of Organized Effort

As report after report is given, the conception of what their organized efforts are doing, and the realization of what can be done in the future, dawns upon the assembled men. Their happiness and joy and love of their Faith fill their hearts to overflowing. Finally an elderly man rises to his feet. He stands there quietly for a moment, tall, staid, and dignified. He turns to address his listeners, but his heart has been too filled by the import of the reports that have been given. He has grasped only too clearly what all this means to the Church. His voice breaks. A few tears that cannot be restrained, roll slowly down his cheeks. He speaks directly from his heart: "Your Excellency, I give thanks to my God that I have lived to see this day."

And so did all who were listening to him that day, echo his words in their hearts. And so do all the Catholics who have witnessed the awakening in Catholic Idaho these last two years. For all Catholic Idaho is aroused! Make no mistake about that! It is vibrant. Thrilled. As Catholic Action sweeps the length and breadth of the state!

In accordance with Bishop Kelly's plans the first move for Catholic Action began with a general mission. This mission was to last two years. Every parish church and every missionary station of the diocese was to have their visitation—their week of intensive missionary activity.

Scope of the General Mission

The first two nights of the week were to be devoted to moral considerations. The purpose of life. The importance of salvation. The truths of life, death, and eternity. But, beginning Tuesday night there should begin the dogmatic considerations. The religious thoughts uppermost in the world today. "Is one Church as good as another?" "Which is the one, true Church of Christ?" "The confession of sins!" "The Holy Eucharist!" "Why men should join the Catholic Church?" In short, *what* Catholics believe, and *why*.

These missions were given by the Paulist Fathers.

Hence at the beginning of the services, the question box, a characteristic of the Paulist mission, was invariably used. This consists of a box in the rear of the church with a sign on it "Question Box" in which those who have any questions concerning the Faith, the Bible, the Church or religion simply write the questions and place in this box. No name is signed to the question, of course. In this way all had an opportunity to allay any doubts. To ascertain for themselves the intelligence and reason which is the foundation of their Faith.

On the last day of the mission the series of "Face the Facts" pamphlets, found their way into every Catholic home. This series consists of ten topics. A pamphlet to each topic. "There is a God!" "Religion is Reason!" "Jesus Christ!" "God and Man!" "One Church is Not as Good as Another!" "The Catholic Church and the Bible!" "The Catholic Church is the Church of Christ!" "The Pope Is Infallible!" "Sins Are Forgiven in Confession!" "Jesus Living in the World Today!" "Honor Mary, Thy Mother!" Thus were the fruits of the mission sermons confirmed and made lasting.

Emphasis on the Press Apostolate

Mindful of the words of Pius IX, "In vain you will found missions and build schools, if you are not able to wield the offensive and defensive weapons of a loyal Catholic press," the Bishop asked each pastor as their first pastoral duty to see that each Catholic family received a Catholic weekly newspaper. No pastor was to be satisfied until every family was thus provided. Missionary activity was to be held to defray expenses for this paper for those families who felt they could not afford it.

Previous to each mission the pastor had prepared each parish by special prayers and organizations. Catholic members of families were to attend, of course. And every non-Catholic friend, in any way disposed to listen to the word of God, was told of the mission and personally asked to attend. The faithful were urged to receive Communion every day during the mission-time for its success. Every Sunday of the month previous, prayers were recited at the Mass for this intention. During the entire year the reverend clergy had a special oration in their Holy Mass.

Thus in every way were the gates of heaven stormed that God would pour down His graces in abundant and super-abundant measures.

And God, as always, answered these prayers. Drew near to his people. In every mission there were always converts. Marriages were validated. Lost sheep returned to the fold. There were many vocations to the religious life.

The general mission became a phenomenal success. Without exception the local congregations were aroused to a spirit of active Catholicity that truly exemplified

Catholic Action in personal sanctification and in community consciousness of Catholic principles.

Council of Catholic Men Formed

All was ready for the next step. The diocese was divided into five districts. This division corresponded with the various deaneries. An energetic young priest was appointed diocesan director of Catholic Action, and under his guidance and direction, steps were taken to establish the Idaho Council of Catholic Men. Organization meetings of laymen were held in every deanery. In each deanery a president was elected. The Idaho Council of Catholic Men is strictly a lay organization, the means whereby laymen can make Catholic Action a reality. The five deanery presidents form a board, from which a state president is elected. In addition to the diocesan director of Catholic Action, priests were appointed as deanery directors, not with the intent of actively and directly participating in the activities of the laymen, but to act as a guiding and directing influence, serving, as it were, as so many bridges across which the desires of the Bishop would be carried. Each deanery has two meetings a year at some designated central town. Delegates from every parish unit in the deanery attend in as large a number as possible. At every one of these meetings Bishop Kelly is present. The diocesan director is also present.

Meanwhile, in every parish, in every pulpit, sermons were preached on Catholic Action and the Mystical Body of Christ. Thus acquainting all the Catholics with the meaning and scope of the movement.

Showing that Catholic Action is nothing other than the participation of the laity in the apostolate of the hierarchy.

That in effect, Catholic Action consisted not only of the pursuit of personal Christian perfection, but also of a uniting of all classes in thought and action around those centers of sound doctrine and multiple social activity. And as the result of this, diffusion and defense of the practice of Christian Faith and doctrine in individual, family and civil life.

Bishop Kelly personally prepared the outline, the plan, and the scope of these sermons.

Parish Societies Organized

In rapid order the various confraternities were then lined up for concerted Catholic Action. The following groups were ordered by the Bishop for every parish in the diocese; "The Holy Name" Confraternity for the men. "The Holy Rosary" for the women. The "Blessed Sacrament" Confraternity for the devout.

The League of the Sacred Heart was also strongly recommended.

The laymen in these various confraternities were urged to visit and fraternize with the men in other parishes. The visit of laywomen with other laywomen in their confraternities was also urged.

This, of course, was only following the tradition of

the ages, for Holy Mother the Church from the beginning, in season and out of season, has prayed that Catholics group themselves together in such societies. That by this public profession of Faith they may be mutually encouraged in the practice of virtue and sacrifice. Likewise, the Church has encouraged public processions, at least within the Church. The public reception of the sacraments by particular groups. The public pledging of loyalty and fealty by these various societies. Without these groups the Catholic hides his light under a bushel, stifles in his heart the Faith once rich and strong. Through these confraternities he gives public honor to God. Gives encouragement to the Mystical Body, and vitalizes the energies of all, to care for the particular and more pressing needs of the body militant.

Then to the standard of Christ were called the Knights of Columbus, the Catholic Order of Foresters, and all men not in organizations.

Likewise all the women's organizations of the diocese. The altar societies, the leagues, the Daughters of Isabella, the Christian mothers, and all other women.

Then, with all his Catholic organizations united for the extending of the reign of Christ, Bishop Kelly was ready for the next advance.

A Study Club in Every Parish

"Study clubs, by whatever name they may be known, can help to prepare laymen for Catholic Action. It is becoming urgently necessary to prepare laymen, who, under the guidance of the bishops and priests, will speak for the Church." Thus spoke His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States.

So now began the organization of study clubs. For religious instructions for adults is best secured by the forming of such clubs for men and women. *In Idaho a study club was formed in every parish.*

To place this work on a permanent basis, another young energetic priest was appointed by His Excellency as the diocesan director of study clubs. He dealt directly with the pastors in outlining the program for the year, making available the necessary literature, and doing what he could to assist the local pastors to make a success of this work.

The pastor, on his part, appointed educated laymen and laywomen to take charge of the various study clubs. In case there were several clubs in one parish, a parish chairman was appointed to assist the pastor in keeping the various clubs operating according to a general program. The subject for the first year of study was the Mass. Church history was also taken up. And Bishop Kelly also insisted on a review of the encyclicals of Pius XI on education, marriage, and on social reform. Non-Catholics were invited to attend these meetings and, needless to say, these clubs became fruitful sources of conversion.

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MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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General Secretary

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Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Pope Pius XI, Through Cardinal Rossi, Sends Blessing to All N. C. W. C. Departments

THE following very gratifying message from His Eminence, Raphael Cardinal Rossi, secretary of the Sacred Consistorial Congregation, conveying the benediction of His Holiness, Pope Pius XI, to "all the departments of the National Catholic Welfare Conference," has been received by the Most Rev. Thomas F. Lillis, Bishop of Kansas City and acting chairman of the Administrative Committee. N. C. W. C.:

"From the reports sent by Your Excellency, in the name of the Administrative Committee of the Bishops of the N. C. W. C., this Sacred Congregation has with satisfaction learned that, notwithstanding the reduction in the annual financial budget not only has none of the multiple characteristic activities been abandoned but an even wider and more intensive program has been developed.

"Worthy of special consideration, indeed, are the activities for the dissemination of the teachings of the Church in the United States, as well as in the American possessions, the defense of public morality and the increase of Catholic Action especially in the educational field.

"We hope the faithful appreciate the beneficent work of this Institution which, while contributing to the salvation of souls, succeeds at the same time in being of the greatest benefit to the welfare of the nation.

"His Holiness deigns to encourage with his particular Benediction all the departments of the N. C. W. C., while I take the occasion to profess myself with feelings of particular homage for Your Excellency."

Holy Father Names Monsignor McLaughlin Auxiliary to Bishop Walsh, of the Newark Diocese

DURING the past month, word came from Vatican City of the appointment of Rt. Rev. Msgr. Thomas H. McLaughlin as Titular Bishop of Nisa and Auxiliary to the Most Rev. Thomas J. Walsh, Bishop of Newark. Bishop-elect McLaughlin, who for the last twelve years has been rector of the diocesan seminary of the Immaculate Conception at South Orange, is vicar general of the Newark Diocese. Previous to being assigned to the diocesan seminary, Monsignor McLaughlin was for ten years president of Seton Hall College, Darlington, N. J. He is professor of sociology at the seminary; also secretary of the Diocesan School Board and a diocesan consultant, a member of the commission for the new seminary, and a member of the Sites and Buildings Commission.

Born in New York City, July 15, 1881, Bishop-elect McLaughlin received his elementary education in the schools of that city and then entered the College of St. Francis Xavier, New York City, from which he graduated in 1901. As an ecclesiastical student of the Newark Diocese, he took his theological studies and post graduate work at the Imperial Royal University of Innsbruck, from which he received the degree of Doctor of Sacred Theology in 1908.

His first assignment in America was as assistant to the late Monsignor Sheppard, vicar general at St. Michael's Church, Jersey City, and from there he was sent to Seton Hall College as vice president. He was appointed president of the college and rector of the seminary in August, 1922. Monsignor McLaughlin was made a Domestic Prelate by His Holiness, Pope Pius XI and on February 27, 1934, advanced to the dignity of a Prothonotary Apostolic.

CATHOLIC ACTION felicitates the newly designated bishop upon the honor conferred upon him by our Holy Father and prays for him a long and successful career in the episcopate.

N. C. W. C. Executives Participate in White House Conference on Social Education

TWO members of the staff of the National Catholic Welfare Conference—Rt. Rev. Msgr. John A. Ryan, of the Catholic University of America and director of the Department of Social Action of the N. C. W. C., and Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, a constituent part of the Conference—participated in a Conference on Social Education held at the White House on May 18 at which it was decided to form a National Commission for Social Education, the purpose of which will be to fight crime by promoting community consciousness of the causes of crime.

Monsignor Ryan expressed pleasure in the fact that the conference was attempting to focus the attention of individual communities upon the crime problem, saying that this attitude exemplifies one of the great principles of

with the N. C. W. C.

democracy, and that communities know things about themselves that other sections and groups do not. Crime and criminals, Monsignor Ryan said, are due to economic causes, to environment, and to the lack of proper parental training, Education and upbringing. He emphasized the lack of moral and religious education as an important cause of crime and criminals.

Miss Regan was selected to serve on a small committee which drafted resolutions to form the basis of the afternoon's discussion.

The conference was opened by Mrs. Franklin D. Roosevelt and Charles P. Taft, of Cincinnati, son of the late President, presided. Many prominent Catholic and non-Catholic leaders in social, organization and educational fields attended the meeting.

Dr. Haas Reports Successful Year For National Catholic School of Social Service

ACCORDING to the report of the Rev. Dr. Francis J. Haas, director of the National Catholic School of Social Service, given to the recent meeting of the Board of Trustees of the school in Washington, D. C., the year just past witnessed the largest enrollment in the history of the school—51 students being enrolled in the day classes. In addition to 25 states of the United States, Puerto Rico, China, and the Philippine Islands are represented among the school's student body. The students also represent 22 different Catholic colleges.

In order to meet the request for opportunity for additional training for young women already employed in the field, courses have been given in the evening during the year just passed, it was further stated. Eighteen students were registered for this course.

The board was particularly interested in the report of what the school has been able to accomplish during the last year in enabling graduate students to secure professional training and also to continue their work toward higher degrees by providing scholarships on the loan basis. It is the hope of the board, it was said, that men and women who recognize the two great needs—that of offering opportunity to graduate students to continue their work, and that of training Catholic workers for the field of social service—will be inspired to contribute to the loan scholarship fund which make continuance of this work possible.

Work and Influence of N. C. W. C. Praised by Educator and Writer

TWO complimentary references to the National Catholic Welfare Conference have come recently from widely separated sources.

The Rev. Dr. John T. McMahon, supervisor of diocesan schools, Perth, West Australia, and a former student at the Catholic University of America, said, during a recent visit to this country, that Catholics in Australia are looking forward to the organization of Catholic Action in that country along the lines of the National Catholic Welfare Conference in the United States.

"Every visitor from Australia to the United States," said Dr. McMahon, "is struck by the efficient and capable instrument which the N. C. W. C. places in the hands of every member of the American Hierarchy in their difficult duty of organizing their dioceses."

Dr. McMahon recalled that at the last meeting of the Australian Hierarchy, held at Melbourne at the time of the National Eucharistic Congress last December, the bishops

appointed a committee under the chairmanship of the Most Rev. Daniel Mannix, Archbishop of Melbourne, to prepare a report on the adaptation of the N. C. W. C. to Australia.

About the same time, the May issue of *The St. Anthony Messenger*, Cincinnati, Ohio, carried an article by Irving A. J. Lawres describing the organization and work of the National Catholic Welfare Conference and pointing out its value to every Catholic organization, parish, or diocesan club, society or sodality. "The information and assistance the Conference, through its many departments, can give such local groups is truly surprising," said Mr. Lawres.

"The work of the N. C. W. C. is by no means finished," the author says. "Much has been accomplished in only fifteen years. What is needed is fuller cooperation on the part of pastors and laity."

Dr. Johnson Elected Secretary of American Council of Education

THE Rev. Dr. George Johnson, director of the Department of Education of the National Catholic Welfare Conference, was again elected secretary of the American Council of Education at the annual meeting of that organization held in Washington, D. C., early in May.

The purpose of the council is "to advance American education in any or all of its phases through comprehensive voluntary cooperative action on the part of educational associations, organizations and institutions and in the fulfillment of that purpose to initiate, promote and carry out such systematic studies, cooperative experiments, conferences, and other similar enterprises as may be required for the public welfare and approved by the council. The council was organized to meet national needs in time of war and will always seek to render patriotic service. It will also encourage international cooperation in educational matters."

The president of the council reported that the Jesuit Educational Association had been elected to constituent membership. The National Catholic Educational Association is also a constituent member. Forty-three Catholic universities and colleges are numbered among the institutional members.

Interesting Data on Catholic School Graduates Released by N. C. W. C. Department of Education

OVER 65,000 students will receive diplomas or degrees from Catholic schools at commencement exercises now being held in all parts of the country.

This estimate made by the Department of Education of the National Catholic Welfare Conference is based on recent school surveys. The estimate includes 50,000 students who will graduate from Catholic high schools and academies and 10,000 students who will complete first-degree courses in Catholic universities and colleges. In addition, it is expected that there will be 800 graduates from Catholic normal schools, 1,400 graduates from major seminaries, and 1,800 students who will complete their courses in preparatory seminaries.

The estimate also includes 1,200 students who will receive graduate degrees at Catholic universities and colleges.

It is predicted that of the total number of Catholic high school graduates about 11,000 will enroll in Catholic colleges and almost an equal number will enter other higher institutions of learning next September. In other words nearly 44 per cent of the Catholic high school graduates will continue their education after graduating from high school.

CATHOLIC ACTION in IDAHO (Continued from page 11)

Special attention was given to the forming of such clubs, especially for high school students. For surely this is the time in life of youth that tends to formation of conviction and attitude towards life. It was amazing the manner in which the high school students did attend these clubs. In one town in particular, non-Catholic youths outnumbered the Catholics two to one. In other towns the stories were the same. A study club would start with five or six young men and girls. Three weeks later they would number thirty or forty. This, of course, would necessitate divisions. But, in no time at all, these divisions would be filled. And the Catholic church, its teachings, and especially the Mass, was a town topic of conversation.

Catechetical Instruction for the Children

In regard to children in the grade school. It is insisted on by Bishop Kelly that every child, no matter how remote, or how spiritually or socially handicapped, received instruction in the catechism at least twice a week. The drain on the time and the energy of the priest for this work can well be imagined. Here, indeed, Catholic Action in the lay catechists who so zealously trained, and carried on this work, showed itself in one of its best lights. In several of the smaller towns, laymen and laywomen opened their homes to the Catholic children of the town. Invited them in, and even went and brought them in, oftentimes many miles away for catechism instruction. How necessary such Catholic Action is, is known and admitted by all who labor for God in missionary countries. For the uninstructed child is a ready prey to the false doctrines. An easy victim to the scourge of Christianity, indifferentism.

In regard to the education of these little ones, however, Bishop Kelly, and Catholic Idaho, surely deserve a word of credit. Wherever there are thirty-five Catholic children in the town, with the exception of only two places, you will find there a Catholic school. And at what a cost, only God knows and understands. Hidden away in the rough mining towns, or in the little prairie villages, these teaching sisters give their lives for Christ and His little ones. In most cases with only a handful of children. Living lives of utmost poverty and privation. Poorly paid. Poorly thanked. Working without a let-up, from morning till night. Scorning no drudgery nor toil nor hardship, that their little schools may not close.

Devotions in the Home Promoted

Furthermore, realizing that the environment plays such an important part in the lives of all, adults or children, Catholic Action under Bishop Kelly has gone into every home. All Catholic families have been urged,

pleaded with, to revive that staunch bulwark of the Faith, even prayers recited in common. Little family altars, and shrines, have been suggested. Aid is extended in planning and erecting them. The recitation in common of the Rosary has been asked, especially during the months of May and October. For the month of June special devotion to the Sacred Heart is encouraged. Especially the enthronement of the Sacred Heart, and the consecration of the family to Christ.

Catholic Action and social activities have also proceeded according to Bishop Kelly's plan. Perhaps it would be better to give Bishop Kelly's own words:

"Not to be overlooked is the social side of the parish. Whereas, the priest, as priest, is not responsible for the recreation, culture and economic prosperity of the people, yet as Benedict XV so well said, wherever souls are being lost, there is the place for the priest to busy himself. No one can deny that many souls are being lost or at least spiritually starved by their social contacts and the economic condition of the world. Man is a social being. If Catholics do not provide societies for the lenities of life, for social study; then others will do so by Saturday night dances, by forbidden societies, by groups of cultural and economic ends animated by worldly and even evil, principles."

Youth Organizations Launched

Animated, guided and inspired by the words of the Bishop the Catholic laymen and laywomen quickly responded. Throughout the diocese these social organizations began to appear. Those already organized began to grow in numbers.

For youths, "boy's clubs," companies of the "boy's brigade," sprang up everywhere. For instance, in Pocatello, in a small-sized parish an organization of sixty boys was organized. Two weeks later they numbered over a hundred. These organizations are founded and directed by the leading Catholic men of the parish. The boys are taken on hikes. Baseball and basket ball teams are uniformed and sent out to advertise the club. A summer camp in the mountains has been procured. Thus, even in vacation time, Catholic ideals and Catholic principles will be inculcated into the boys' lives.

Or again, in another small town the "Holy Name" Confraternity numbered twelve men. Within a month the roll call was increased to ninety.

All the women's organizations show the same stupendous increase in numbers. With them also enthusiasm is flaming at white heat.

Instance after instance could be given to show how Catholic Action is sweeping Idaho's cities and towns. In the parish, "activities" is the order of the day. Neighboring parishes spend the day together in picnics. Ball games, barbecues, sports and (Turn to page 20)

SUMMER CAMPS *By* Brother Cajetan

for CATHOLIC BOYS

FAST approaching is the season for summer camps. These important agencies of education and recreation are becoming increasingly popular with Catholic pastors and lay sponsors who find them almost a necessity in maintaining the moral and physical welfare of our Catholic youth during what Brother Cajetan, whose Xaverian order is thoroughly experienced in this work, calls the "in-between season" of the year. While the author deals principally with the conduct and benefits accruing from camp activities conducted especially for boys, what he has to say is equally applicable in considering girls' camps. Making available to our Catholic youth the advantages of the Catholic conducted camp should appeal as a vital work of Catholic Action at this season.

IN CATHOLIC educational circles there is an expression heard over and over—the "in-between time." The "in-between time" refers to the summer period, from the week in June when the boys and girls leave school until the week in September when they return. For obvious reasons, it is looked upon by educators as a dangerous and difficult period. Away from the books and their religious instructors, the children are filled with the spirit of freedom and all too often this spirit includes not only a flight from the school but from the church as well. Without advice, admonition and encouragement from their teachers, Catholic children are often inclined to go the easiest way; and if their parents are in any way weak, the small ones become remiss about Mass and the sacraments, and careless about their companionship and behavior.

That is why the Catholic summer camp is an unequalled blessing on Catholic education—a universal answer to the prayers of thousands of Catholic teachers. It is the reason why Catholic teachers are so wholehearted in their endorsement of it.

AND yet, if the reader is of the impression that the Catholic summer camp is merely a continuation of school, a sort of keeping the child after hours so that he is never out of sight and always under the thumb of authority—in other words, if the reader feels that the Catholic summer camp is strict and conning, and conducted on an oppressively spiritual plane, the reader's impression is utterly wrong. What the Catholic camp tends to do is to put religion into action so simply, naturally and attractively that one can only marvel at its benefits and marvel how we have done without it for so long.

One often wonders about the program of the Catholic camp. What do the children do? An answer is found in an ideal camp program I have in mind, used at Camp Calvert in Leonardtown, Maryland. There every

camper, from the chief counselor down to the timid "new boy," knows just what is to be done at an exact time. And it is the most startling because nobody, when he opens his eyes in the morning and rubs them, knows what new adventure will turn up for that day. For instance, at eight-thirty in the morning, while the young campers are setting the bungalows in order and awaiting alertly for inspection, the bungalow captains will suddenly appear and announce tersely: "Everybody ready in half an hour! A canoe trip to Piney Point! Overnight camping!" The chief counselor is usually such a genius for concocting these adventurous trips and knows so well when and how to announce them, that every day at the camp is truly an adventure.

Roughly speaking, the usual program at the Catholic summer camp is somewhat like the following: Rise at six-thirty, setting-up exercises; wash or shower; Holy Mass; salute to the flag; breakfast; bungalows tidied; inspection; special announcements; two hours for instruction in swimming, diving, canoeing, special strokes, first aid, camp lore, tennis and so on; dinner; siesta; varied sports for the afternoon; supper; tennis or baseball or volley-ball; boxing; wrestling; story-telling; bed; and, needless to add, a night of sound sleep.

BUT that daily program is so varied from time to time that it never becomes monotonous. Today there will be an all-day hike; tomorrow a water carnival; the next day a track meet; the succeeding day a treasure hunt or an oyster scald. An entire week may be set aside, known as "Smugglers' Week," during which the campers rough it. A canoe trip or a trip on the launch may extend over several days. Thus it is that life for a boy at camp is immeasurably exciting and constantly interesting. He learns to be prepared for anything that may turn up, and yet to realize that there is always a program of regularity to fall back upon, so that he is responsible for being in a special

place at all times and for performing some special action.

ONE may ask: "How, then, outside of the daily attendance at Mass, does the Catholic camp differ from the ordinary camp?"

Part of the answer is that attendance at Mass is so different and beneficial in itself as to be of vast importance. But the answer, for the most part, lies in the fact that the counselors at camp are not only Catholic young men of admirable character, but also are very often religious. —Perhaps they are Christian Brothers or Xaverian Brothers, or Jesuit scholastics or seminarians about to be ordained. The good influence which these men give to the youngsters, with whom they are in constant association, is priceless.

The young camper, as the days wear on, begins to comprehend that a good man, even a holy man, can hit a ball a mile, swim an equal distance or paddle a canoe ten miles or walk twenty miles, as the case may be, just as well as any ordinary man. They learn to disassociate holiness from softness. Unquestionably, boys are hero worshipers. They admire brawn and strength. They bow down before the athlete. They stand in awe of physical perfection and the ability to do things. And that, I think, is the greatest good accomplished in the Catholic camp—having men there who are not only splendid athletes in their own right, but who are wholesome in their influence, so that the boy not only admires the dexterity with which his leaders do things, but also admires their characters and their very lives. All the school-room text books and religious instructions in the world can very often have little effect on the growing mind, but the daily lives of good men and capable men, the actual presentation of a "Catholic life" such as the boy has never seen it before, is bound to accomplish a great deal.

I DO NOT write mere theories. I say this with the assurance of one who has witnessed the "Catholic spirit" in practice in a camp, and who has seen it accomplish an amazingly greater amount of good than he had hoped for. For the "Catholic spirit," I am sure, is best expressed in our daily lives by our attitudes and reactions towards happenings. In one camp I have in mind, this spirit had built up, among other things, the tradition against complaint and grumbling. No matter what disagreeable event turned up, no matter who was at fault, one never grumbled. It was the attitude of patience. Now, patience may seem like a decidedly abstract idea, and one far away from the lives of boys. But let me give an instance of what I mean.

One beautiful afternoon, we set out on a canoe trip, and after four hours we landed on a beach where we camped for the night. The next morning we were to

get up and paddle across the river to attend Mass. But the next morning was misty. It began to rain before we were half-way across the river, and our spirits were low. But we began to sing, and soon the entire fleet of big white canoes was slipping merrily along with every camper singing down his blues. After Mass, it was raining harder than ever, but we kept up our chatter. When we got back to the beach, we set up the irons, but we could not get the big fires started against the driving rain. We used every camper's trick, but the best we could do was to get the big kettles boiling for the cocoa. We had planned on scrambled eggs and bacon, and we had enough of both for a feast, but Nature was against us; so the campers had to be content with hot cocoa and plain bread. It was the pluckiest, the most uncomplaining group I have ever seen. It was just "tough," that was all. And they abided by the tradition and remained cheerful.

WE STARTED back to camp in the rain—and to do something exciting, we decided to set a record for speed. We all sang to the rhythm of the paddle, and we reached camp cheerful as ever, despite our almost empty stomachs. Then we had hot showers, dry clothes, and a tremendous meal, piping hot. Ever after, the boys looked upon it as one of the best trips. They were proud to have abided by the tradition.

I have seen a boy standing at the end of a diving board for fifteen minutes, trying to get up the "spunk" to take his first "back flip," with not a camper or a counselor saying a word to him. He finally walked back to the pier. Nobody taunted him for being a coward. We knew he would do it if we were patient. The next afternoon he came down, walked to the end of the board, and took his "back flip."

Nowhere as in a Catholic camp have I seen the qualities of Catholic boyhood and manhood brought out so well—especially the quality of belief and confidence in one's fellow-man. The counselors believe in the campers. They observe them quietly, and patiently they try to develop the best and root out the worst. The spirit of the counselors is passed down to the campers until it becomes a tradition. Everybody tries to be a gentleman always.

One thing I should like to see at every Catholic camp is "Father's Week." I think that men sometimes—too often—get away from the spirit of boyhood, and thus fail to understand the small delights that are able to fill a boy's life and make him happy. If fathers could come to camp for several days to watch the counselors at work on their plans—if they could come to swim and hike and play ball and box and paddle a canoe and ride a horse and bunk out in the open with their boys, there would be better understanding between father and son, and better characters as a result.

The TECHNIQUE of

By Rev. Ignatius W. Cox, S.J.

DEVELOPING a CATHOLIC FRONT

NOTE.—The following is an excerpt from an address delivered at the recent meeting of the National Catholic Alumni Federation. In the first part of his address Father Cox described the unique and single battle going on in the world between the Mystical Christ and the mystical anti-Christ—"a warfare not discernible in its multiplied and delicate detail to the generality of men but perfectly apparent to a sensitive faith." In the section quoted below, Father Cox describes the technique of Catholic Action that must be developed to lead men to know Christ, acknowledge His kingship and incorporate themselves in His Mystical Body.

IF ANY group should engage in Catholic Action certainly it should be the Federation of Catholic Alumni. And the character of their apostolate should be characterized by the intelligence which is theirs in virtue of a higher education. It seems to me that it should be the task of the Federation of Catholic Alumni to develop a technique of Catholic Action which will give greatest effect to this revived activity of the laity in the apostolate of the hierarchy. It is about this technique that I would now speak. In the development of a Catholic front against the altogether too successful operations of the mystical anti-Christ, it seems to me that our counter-offensive should follow along the general lines of the technique of the offensive of the mystical anti-Christ. It seems to me also, from what I know of human warfare, that our counter-offensive, first, should aim at one single and simple objective; secondly, that this objective should be such that even its partial achievement would win to our side the masses; thirdly, that its success should weaken the enemy on his other fronts; and fourthly, that it should be backed up by considerable power.

IF we are going to follow the general technique of the enemy we must launch our offensive on the economic front and then pass to the ethical and the religious front. Now, I think we can best launch this attack on an economic front by confining our attention to this single and simple objective: the fight for a living wage for all classes of workers. Such an attack will certainly win for us the friendship of the masses and at the same time weaken the enemy on the ethical front by removing the cause or occasion for the unethical practices which are advocated with regard to sex and marriage today. . . .

The economic condition of the masses today, which can only be characterized by the name of economic slavery, is due to the greed of employers. This greed

of employers, big and little, shows itself in two ways, both causes of unemployment: first, in extending the hours of labor, and second, in decreasing to a minimum the compensation. Increase the hours of employment for individuals and you exclude others from their right to work. Decrease compensation and you lower mass purchasing power. Lower mass purchasing power and factories are closed, industries are curtailed, services are reduced to a minimum and unemployment extends to the millions. I do not have to prove before this audience that man has an absolute right to a use of the material goods necessary for his connatural development, physically, intellectually and morally, and that this right is antecedent and superior to any acquired right of property. Hence the first charge on all industrial and business operations is to supply the worker with the wages which are equivalent to the goods necessary for his three-fold perfection. . . .

TO say that a living wage for American working men and women in whatever way they work is an impossibility is to close one's eyes to elemental facts. Wages are only goods in another form and God has so blessed America that we can produce enough goods that all may live in frugal comfort and security. Production in America has not broken down; it is distribution which has broken down and broken down precisely because of a denial of a living wage. Distribution has failed because of the greed of employers who will not share by proper wages the wealth which is produced. Proper distribution can only be brought about by a decrease in profits for the employer and an increase in wages to the worker.

If this is done with shortened hours of work, then the mass buying power of the people will be increased, the products of farms and factories will be consumed, peace and security will again reign in the economic order. Let the employers, great and small, refuse this living wage with the cut it implies in their profits and there will be no economic peace, there will be revolution. You cannot save this country or any country from communism or fascism by any means conceivable except one and that is economic justice practically applied by a living and a generous wage.

The real criminals in this fair land of ours, the real traitors to America, are those who have been consistently and persistently waxing fat on a denial of a living wage. They are not only criminals and traitors, they are instruments of anti-Christ. It is anti-Christ who promotes greed and the economic servitude of the

masses. It is in these conditions that attacks are made on the freedom and sanctity of the individual and the family. It is in these conditions that doctrines of communism and fascism flourish, the doctrine of the absolute state, of the state as God, of the state as anti-Christ, of which Moscow is the sign and symbol. Anti-Christ is in our midst in America primarily and fundamentally in the denial of a living wage. Here is anti-Christ in our social order. It is here we are witnessing the terrific conflict between Christ and anti-Christ.

INSTEAD of this very simple remedy for our economic ills we see the advocacy, in this so-called age of science, of contraception of nature in destruction of goods that men need, on the false principle that prosperity will arise from destruction; we see the advocacy of contraception of human beings on the false principle that a lowered population will give increased mass buying power; we see the advocacy of high income taxes to provide a dole, when the tax should have been paid immediately to the worker as a reward for his labor in a living wage. Nor will an increase in the volume of money alleviate the situation unless that money goes where it belongs in adequate wages to the worker. The denial of an adequate wage to the worker, the economic enslavement of the worker, is at the root of many of our woes economic and moral. This is only to say in other words that it is by lawless unrestrained greed that "workingmen have been given over, isolated and defenseless, to the callousness of employers." (Leo XIII.)

In order to carry out this technique in the development of a Catholic front one thing above all is paramount, a knowledge of facts. We are strong in principle and weak in facts. To gather these facts it is absolutely necessary to form in the various centers of the federation, bureaus or committees for the gathering of facts on the question of a living wage in their districts. We should know accurately what wages are paid in the various industries in the vicinity of a federation center. We should know the hours of labor in relation to these wages. We should know the salaries of the high executives and the dividends paid to stockholders in comparison with these wages. We should know whether an apparently high hour scale of wages in reality means an annual living wage. These facts well in hand will be the arms and munitions of our lecturers, our preachers, our teachers and our writers.

AFTER the period of education of ourselves and the public in these facts has passed, it may well be that the time will come for direct action and then we must consider what we can do along ethical and Christian lines with regard to coercing those industries and those selfish employers who are enriching themselves or their stockholders by the exploitation of the masses.

All this is but the faintest sketch of what I have in

mind but you will notice in this plan that we are following the technique of the enemy in starting our attack on the economic front. Not only that. We are not dissipating our energies, but centering them on a single and simple objective. Besides that, it is an objective which will undoubtedly win for us the sympathy and assistance of the masses. We can put power behind this objective. Over and above this, it weakens the enemy along his ethical front, for when we improve the economic condition of individuals and the family the enemy will no longer find the field so receptive of his immoral doctrines on birth control, sterilization and other such. Nor is this all. In accordance with our success with this single and simple objective, we will be building up a strong middle class which as a matter of historical record is alone able to withstand the tyranny of the absolute state. With all this achieved the way will be open for our religious attack to bring all men in subjection to the Mystical Christ.

This technique for developing a Catholic front fits in precisely with the technique of our King and Leader. He began to do and to teach. He first took care of the sufferings and ills of the masses before He led them to a consideration of His ethical and religious truths. It is true He did not change the stones into bread for His own advantage, but He did multiply the loaves for the masses and it was only after that that He revealed Himself as the Bread of Life, both in the bread of His doctrine and in the Food He promised them by which they would become one Bread with Him. It was only after this that He began slowly to reveal His real Kingship and Divinity.

WHEN Peter near Phillipi answered Christ's question: "Whom do men say the Son of Man is?" by his magnificent declaration of faith: "Thou art Christ the Son of the Living God." Christ answered: "Blessed art thou Simon Bar Jonah because flesh and blood had not revealed this to you but My Father Who is in heaven, and I say unto you, that thou art the rock and upon this rock I will build my Church and the gates of hell shall not prevail against it." From that moment Christ made a beginning of His mystical life, and His life of earthly kingship and sovereignty in the heart of Peter whence it was to spread to the four quarters of the globe. And then Christ could hurry to His crucifixion wherein to win grace for His mystical life and kingship. Then came Easter and the Ascension and finally Pentecost on which day by the outpouring of the Holy Ghost the reign of the Mystical Christ began for the restoration of humanity. Is it a mere dream to say, that if, under the leadership of the federation, we, as members of the Mystical Christ, multiply the loaves for the masses, that then we may disclose unto them the bread of Christ's doctrine and finally lead them to an acknowledgment of Christ's kingship and incorporation in the Mystical Christ.

WHAT CATHOLICS ARE DOING

Brief Mention of Edifying Endeavor in Fields of Work and Study

MORE THAN 1,800 converts have come into the Catholic Church during the last 18 years as a result of labors of the Catholic Unity League, New York City, an association founded "to help non-Catholics on their road to the Church." Forty converts were received during 1934. Books were sent every two weeks to these forty converts, from as many different cities, and these publications, together with personal letters answering their inquiries, cleared up all their doubts.

A total of 15,000 books were lent by the league during the year, 20,000 books and pamphlets sent out free, and 15,000 letters from inquirers answered. A catalogue of books in the organization's library is procurable from the headquarters of the league, 615 W. 147th St., New York City.

The Society for the Propagation of the Faith has very recently extended its mission news releases beyond the secular press and press agencies of New York City to all the daily papers of the United States—nearly 2,000 in all. The releases go out every second week and it is hoped will be equally popular throughout the country.

St. Ambrose's parish, Berkeley, Calif., which embraces only 300 families, has so developed the parish lending library idea that in a few months time it let out well over 100 books a month and the demand continues steadily to increase. Books for the lending library, established in the vestibule of the church, were obtained by appeals to persons within and without the parish for donations of suitable volumes and pamphlets. Other books were purchased with money raised by parishioners interested in the library.

In a plan to associate Catholic fraternal organizations more closely with scouting, the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, has named an individual from each of the two leading Catholic fraternal orders in Dubuque—the Knights of Columbus and the Catholic Order of Foresters—to serve as members of the Dubuque Archdiocesan Committee on Scouting. The primary reason for this plan is to make the Boy Scout program available to a greater number of Catholic boys and, in turn, to interest more men in welfare work for boys.

Twelve hundred Catholic families in the City of Dayton, Ohio, spend approximately \$400 for secular publications, while the same families expend only \$33 for Catholic publications in the same period, a survey recently conducted by the Department of Catholic Press of the Chaminade High School Catholic Action Club, Dayton, Ohio, disclosed. The survey, made in the form of questionnaires given to 1,300 students of Chaminade and Julianne High Schools, further disclosed that the percentage of the 1,200 families supporting the secular press was 99.9 while that of those supporting the Catholic press was 29, or one out of every three families supporting the Catholic press. The survey also found that 18 families of those reached spend from 25 to 50 cents a week for secular papers and not a cent for Catholic papers.

The Catholic Action Club of Chaminade High School also sponsors the publication of a list of books by Catholic authors to be found in the public library of Dayton. This pamphlet is issued under the auspices of the club's Department of Literature.

A departure in vocation studies has been announced by the Religious of the Sacred Heart in Chicago. A general invitation has been extended by the nuns for a Vocational Investigation Day for Catholic girls of the Archdiocese of Chicago. The sisters will offer hospitality on Sunday afternoon to all Catholic girls who wish to seek advice concerning their state in life. Two meetings will be held in the afternoon—one to discuss religious life and one to explain the married state. Time will be given for prayer and for consultation with the two Jesuit fathers who will conduct the day.

The Big Brother Committee, La Crosse, Wis., which made such a successful beginning in 1934, is concentrating on a program of assistance to truant boys. According to the plan employed by the committee, the names of Catholic boys falling into the hands of truant officers or other agencies are given to the central committee and are, in turn, passed along to the parish directors of the movement. These directors get in touch with the child, the home, the local school and pastor in an effort to obtain an understanding of the particular boy's individual problem and to seek a solution.

The recent statistical bulletin issued from the office of the Loyola House of Retreats, Morristown, N. J., reveals that all records have been broken for numerical attendance during the period from January to April. The spiritual exercises so far this year have been made by 476 men. The previous highest record was in 1932 by an attendance of 467 men. The month of March, 1935, with 269, holds the record attendance for any year in the history of the institution, the next best month having been May, 1931, with 256. A special retreat for physicians and surgeons was conducted in April.

The High School Sodality Conference of Washington, D. C., presented a most impressive and enlightening symposium on the Holy Sacrifice of the Mass in the Gonzaga College Theater recently. Following an introductory explanation of the symposium by a Georgetown University student, papers were read by six high school students as follows: "The Origin of the Mass" by Anne Branson, of Georgetown Visitation Convent; "The Mass of the First Three Centuries" by Mary Moreland, of Sacred Heart Academy; "The Mass and St. Gregory" by Jeanne Loveless, of Holy Cross Academy; "The Meaning of the Vestments" by James Durkin, of Gonzaga High School; "The Meaning of the Mass" by Beatrice Carroll, of Notre Dame Academy; and "The Mass and the Laity" by Madeleine Sanchez, of Immaculata Seminary. The program carried a partial list of source material used in preparing the various articles from which the following is taken: *The Mass* by Dunne, *The Sacrifice of the Mass* by Gehr, *Christian Life and Worship* by Ellard, *The Mass. A Study of the Roman Liturgy* by Fortesque, *The Roman Missal* by Cabrol, *The Mass of the Western Rites* by Cabrol, *The Mass, Its Origin and History* by Puniet, *Religion and Leadership* by Lord, *The Unending Sacrifice* by Reville, *Christ, the Life of the Soul* by Marmion.

Following a letter from the Most Rev. John Gregory Murray, Archbishop of St. Paul, to the clergy of the archdiocese on the development of the study club program for adults, study clubs were conducted in all par-

ishes from February 1 to Palm Sunday. Archbishop Murray has announced that religious vacation schools will be obligatory next summer for all parishes and missions lacking a parochial school.

A conference of clergy youth leaders will be held at the University of Notre Dame from July 8 to 12 under the joint patronage of His Excellency, Most Rev. John F. Noll, Bishop of Fort Wayne, and episcopal chairman of the Department of Lay Organizations, National Catholic Welfare Conference, and His Excellency, Most Rev. Bernard J. Sheil, Auxiliary Bishop of the Archdiocese of Chicago. Both prelates will preside at sessions of the conference and other national youth leaders will lead the discussions centering about the basic problems involved in the development of Catholic youth organizations. The conference is limited to the clergy and will be national as far as attendance and participation are concerned. The sessions will consider: The need of a balanced program of youth activities; the Church's interest and attitude; the nature, needs, interests, and abilities of youth on the different age levels; the use of existing agencies and evaluation of their programs; the problems of leadership and the financing of youth activities; coordinating Catholic youth activities in parish, deanery, and diocese.

The Catholic Literature Society, of Los Angeles, Calif., has issued during the past month a new edition of its popular pamphlet "The Truth About Catholics" and is prepared to supply copies of this 32-page booklet at a cost price of two cents delivered anywhere in the United States. The booklet, which carries the imprimatur of His Eminence, Bishop Cantwell, of Los Angeles and San Diego, has already had a free distribution, among careless Catholics and fair-minded non-Catholics, of about a million copies, but the demand has become too great for the society to continue its distribution free. The address of the society is 2432 Longwood Ave., Los Angeles, Calif.

A series of regional meetings to promote the work of the Laymen's Retreat Movement has been decided upon by the executive officers of the national conference. The first of these regional sessions was held at Dubuque, Iowa, on the invitation of the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, May 31 to June 2. The theme of this Midwest regional retreat conference is "The Retreat Movement in Catholic Action" and the objective of the sessions is to develop lay leaders for the retreat movement.

The League of Modesty, formed in Chicago to unite Catholics in a counter move against pagan movements of the day, has recently published a leaflet bearing the imprimatur of His Eminence, George Cardinal Mundelein, Archbishop of Chicago. The leaflet was published following the pronouncement of His Holiness, Pope Pius XI, against nudism. The text of the leaflet is divided into four sections. The first part, entitled "The Threat of Paganism," sets forth the fundamental principles of Christian modesty. Part two points out that the league is the direct result of the Pope's appeal. Part three presents a standard of modesty in dress, and part four presents "The Modest Woman's Creed."

World-wide contributions to the work of propagating the Faith amounted to about 40,000,000 lire (approximately \$3,600,000) in 1934, according to a statement made public last month at the Vatican. This sum represents an increase of about 100,000 lire over the total donations received in the year 1933. Not a single country in the world contributed less in 1934 than it did in 1933, and 30 countries increased their donations over the preceding year. Among the countries increasing their donations is the United States.

Another outdoor platform was added recently by the Philadelphia Catholic Evidence Guild to the many now maintained throughout the country by various branches of the Catholic Evidence Guild Movement. The new work has the approval of His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, and is being pursued along the lines of the Catholic Evidence Guilds of England.

A practical example of Catholic youth action was demonstrated in Chicago on May 1 when Cisca, Catholic student organization, distributed 2,000 copies of *The Catholic Worker* along the route of the Communist May day procession. The copies were provided largely through the generosity of girls' schools. Following the parade the Cisca members distributed the copies of *The Catholic Worker* and *The New World* to the marchers and to the observers along the way.

A preliminary report of a committee of the Catholic Boys' Brigade of the United States for the study of Mexican Boy Work in this country was made public at the headquarters of the organization last month. The report presents findings of a national survey, grouped under the following headings: "Sources of the Study," "Background of the Children," "Immediate Needs of the Boys," "Plan of Brigade Organization," "Trained Leadership Required" and "Operation of the Brigade."

Forty-six institutes and hostels of the Apostolate of the Sea exist at present—an almost four-fold increase in the past decade. Apostolatus Maris Service Centres without institute accommodations are now operating in another 180 ports. It is estimated that 1,500 voluntary lay workers and 250 priests are now engaged in giving personal services to seafarers in the ports, under Apostolatus Maris direction. Last year 300,000 seafarers received services through Apostolatus Maris channels at the ports and over 80,000 seamen of all nations are enrolled in the Apostolatus Maris organization.—*Edith H. Jarboe.*

Catholic Action in Idaho

(Continued from page 14)

entertainment help cement that bond of love and union which should be inherent in all Catholic lives.

Directed and guided by their beloved Bishop, supported by Idaho's splendid priests, surely the Catholic laymen and laywomen have responded to the Holy Father's appeal with a zeal, an energy, a whole-hearted and generous loyalty, that will accomplish great things for God and His Church.

* * * * *

"Idaho" . . . meaning "The Sun is coming down from the mountains," cried the pagan Indians of old, as they hailed the coming of the dawn.

But to Catholic Idaho today, these "mountains" must symbolize the "Eternal Hills" of God's love for men.

And the "Sun"?

The "Son of God!" He, Who is the True "Light of the World"!

Presaging the dawning of a glorious day which is bringing to our own, and even to those who "sit in the darkness," all those blessings which the Holy Father enumerates in his encyclical on "Catholic Action."

Because, in truth it is!

For Bishop Kelly has placed this work on a lasting foundation. A foundation that must endure. And mark you well, the future will see more study clubs, more social unity, a greater youth movement, a deeper Catholic spirituality, and all those other benefits that necessarily follow Catholic Action. In the words engraved on Idaho's Great Seal of State: "May it last forever!"

N. C. C. W. ACTIVITIES *in the* DIOCESES

Vibrant Catholic Action Evidenced by N.C.C.W. Units

INSPIRING and effective "participation of the laity in the apostolate of the hierarchy" is evidenced in many sections of the country through the attendance of thousands of Catholic women at the sixteen diocesan-wide and two state-wide meetings of the National Council of Catholic Women held during April and May.

Miss Anne Sarachon Hooley, the council's president, addressed the St. Louis Archdiocesan Council, and the Fort Wayne Diocesan Council, in May, and journeyed to national headquarters twice during April to attend the meeting of the Board of Trustees of the National Catholic School of Social Service and for conference with members of the headquarters staff. She has called a meeting of the Executive Committee of the Board of Directors of the council for June in Washington. The chief topic for discussion at this meeting will be the forthcoming national convention to be held at Fort Wayne, Indiana, November 17 through 20.

Two other members of the National Board of Directors attended the meeting of the Ft. Wayne Diocesan Council at Gary, Indiana: Miss Katherine R. Williams, of Milwaukee, first vice president, and Mrs. Earl R. Reynolds, of Chicago, secretary.

The diocesan meetings in Buffalo and Fort Wayne were addressed by the executive secretary, Miss Agnes G. Regan; the Charleston Diocesan convention by the assistant executive secretary, Miss Margaret T. Lynch; and the meeting of the Los Angeles and San Diego Diocesan Council by the field representative, Miss Anne M. Nicholson, who is visiting the coast on temporary leave of absence. Miss Regan also addressed the annual reunion of the Alumnae of St. Joseph's College, at Emmitsburg, Maryland, May 7, and the Philadelphia Circle of the International Federation of Catholic Alumnae, May 11, at Philadelphia.

Additional diocesan councils which have met in annual convention since late April include: Seattle, Lincoln, Pittsburgh, San Francisco, Belleville, Cleveland, Harrisburg, Los Angeles and San Diego, St. Paul, LaCrosse, Charleston, St. Augustine and Mobile. In the Milwaukee Archdiocese also the Diocese of Spokane, a series of district meetings were held. The Minnesota and Wisconsin State Councils have held their annual meetings.

Headquarters acknowledges receipt of reports from the following groups: Stuart Deanery, Des Moines Diocesan Council of Catholic Women; Toledo Council of Catholic Women, Toledo Deanery; Duluth Diocesan Council of Catholic Women and the Duluth District Council of Catholic Women; Rochester Diocesan Council of Catholic Women; and Springfield Deanery, Springfield Diocesan Council of Catholic Women.

Portland Council Active Despite Difficulties

THE heroic efforts and real accomplishments of groups of Catholic women in mission parishes throughout the country are sometimes overlooked or at least insufficiently praised in recording generally the achievements of our diocesan councils and affiliated organizations. However, one would only have to spend a few days at headquarters reading the letters and reports which come daily in order to appreciate the wholehearted way in which the organizations in these sparsely settled sections of our country are cooperating.

In writing of a quarterly meeting of the Portland (Maine) Diocesan Council of Catholic Women, held recently at Mechanics Falls and Oxford, the diocesan president, Miss Katherine Campbell, states: "We certainly had a very inspiring and encouraging meeting last month when we went on one of the very smallest missions. By dint of hard work and much saving, without neglecting any of their charity work they (Mechanics Falls) as well as the other mission at Oxford where the membership is only twelve and with but six workers, have each produced the required membership fee and are now part of that great body of whom we are so proud—the National Council of Catholic Women."

Mechanics Falls was the scene of the Mass with which the meeting opened, and of the business session which followed. The Guild of Our Lady of Ransom Church was present to the gathering. In the afternoon, the delegates and visitors adjourned to Oxford where they were the guests of St. Mary's Council for a social gathering. Rev. Philip Desjardins, spiritual director of the council, was celebrant at Benediction which brought the meeting to a close. The greetings of the Most Reverend Edward J. McCarthy were presented by Rt. Rev. Msgr. George P. Johnson, vicar general of the diocese.

Grateful acknowledgment is made to the *Church World*, official organ of the diocese, for the splendid editorial on the Portland Diocesan Council which appeared in its pages following the meeting.

Youth and Study Clubs Concerns of Buffalo Council

A two-day convention of the Buffalo Diocesan Council of Catholic Women, the first since its recent re-organization along diocesan lines, was held in Buffalo April 29 and 30.

Mass, celebrated by the Rev. John J. Keane, moderator of the council, at St. Joseph's Old Cathedral, marked the opening of the meeting which closed with a dinner on Tuesday evening.

The present economic order was discussed by Rev. Charles A. Maxwell, who strongly condemned rugged individualism and its counterpart, economic domination.

Other speakers included Rev. John J. Kennedy, O.M.I., formerly instructor of History at Catholic University of America, and Miss Agnes G. Regan.

Speaking of the meaning and import of Catholic Action, Father Kennedy stated: "Our concept of an articulate laity is a laity that knows Catholic principles, doctrines and history and which is ever ready to explain and defend them."

Miss Regan was the principal speaker at the banquet which was attended by two hundred members and guests of the council. She spoke on the growth and development of the National Catholic Welfare Conference and of the National Council of Catholic Women.

Two features of particular interest were the sessions devoted to work in behalf of youth and study club activities. Those participating in the former included: Rev. James A. Carter, who gave the invocation and spoke on Parish Sodality; Miss Mollie V. Callahan, president of the Sodality

Union, who presided; Mrs. Walter Yates, Girl Scouts; Miss Frances Griffin, Junior Sodality; Mrs. John C. Heitman, Big Sisters; Rev. Richard Kennedy, Student Sodality; and Miss Alma Ivanci, Catholic Action Guilds.

Miss Charlotte M. Meagher, diocesan chairman of study clubs, to whom credit for the establishment of a very successful study club program must be given, presided at the session devoted to that subject. An address by Very Rev. William Stanton, O.M.I., reports of study club leaders and a demonstration of a study club in action comprised the program.

The business sessions of the convention were presided over by the diocesan president, Mrs. Joseph Kertz.

Mobile Council Inspired by Bishop Toolen's Leadership

Celebrating the Mass which marked the opening of the annual convention of the Mobile Diocesan Council of Catholic Women in the city of Mobile, attending the Board of Directors meeting, remaining through the convention sessions and addressing the gathering at the closing banquet, the Most Reverend T. J. Toolen, brought courage and inspiration to the Catholic women of his diocese banded together "for God and Country" through the medium of the diocesan council.

The council was also honored by the presence of the Most Reverend R. O. Gerow, Bishop of Natchez, who spoke on the splendid work of the diocesan council in his diocese.

Mrs. T. S. Neville, diocesan president, presided at the business session. The greetings of the National Council of Catholic Women were extended by Mrs. W. I. Grubb, of Birmingham, member of the Board of Directors of the national organization.

Other speakers at the one-day meeting included Rev. E. T. Cassidy, S.J., who spoke on "Catholic Action"; Rev. George J. Keyes, who talked about "Vacation Schools"; Rev. Thomas M. Cullen, who gave the greeting at the banquet; and Mrs. W. E. Findeisen, who outlined study club activities.

Officers for the ensuing year include: Mrs. A. S. Lucas, of Birmingham, president; Mrs. George Drolet, Tuscaloosa; Miss Ann Bradford, Selma; and Mrs. A. S. Carlisle, Mobile, vice presidents; Mrs. R. D. Harrison, Mobile, recording secretary; Miss Lilla Simmons, Bay Minette, treasurer; and Mrs. James Downey, Birmingham, parliamentarian.

The convention program was arranged by a committee under the chairmanship of Mrs. A. S. Carlisle, of Mobile.

St. Augustine Council Hears Bishops Barry and Walsh

The splendid spirit of cooperation in council activities throughout the southeastern section of the country was attested to recently when the St. Augustine Diocesan Council of Catholic Women held its annual meeting at Jacksonville, Florida, with guests from the dioceses of Mobile, Charleston, and Savannah, as well as a large attendance of its own membership.

Honored by the presence of the Most Reverend Patrick Barry, Bishop of St. Augustine; the Most Reverend Emmet M. Walsh, Bishop of Charleston; Rt. Rev. Monsignor E. Hackett, vicar general of the Diocese of Mobile; Richard Reid, editor of *The Bulletin*, Augusta, Georgia; Mrs. W. I. Grubb, member of Board of Directors, National Council, N. C. C. W.; Mrs. T. S. Neville, and Mrs. William Findiesen, from the Mobile Diocese; and Mrs. T. W. Reynolds, Mrs. A. J. Reilly, and Mrs. J. A. Von Dohlen, from the Diocese of Charleston, this fifth meeting of the council in St. Augustine was probably its most outstanding to date in point of interest and attendance.

In a splendidly summarized report sent out immediately following the meeting to board members and presidents of

affiliated organizations, the diocesan president, Mrs. Thomas E. Grady, commented on the many outstanding events of the meeting. The large attendance on the part of the clergy, the number of mothers who were accompanied by their daughters, the very great benefits derived from the panel discussion of "The Catholic Woman's Responsibility of Civic Representation," and the importance of summarizing the literature from national headquarters at the regular meetings of each group were pointed out in her message.

Bishop Barry stressed the importance of interest in home affairs—church, school and social activities.

Declaring that the National Catholic Welfare Conference and the National Council of Catholic Women held first place in his interest and enthusiasm, Bishop Walsh urged diocesan and national affiliation of every group in the diocese. He further urged a wider reading and study of the Holy Father's encyclicals, mentioning specially those on Christian Education of Youth and Christian Marriage.

In addition to Mrs. Grady who was reelected president, the officers for the ensuing year include: Mrs. A. B. Beddow, Mrs. Carl Carney, Mrs. Josephine K. Maner, Mrs. Lawrence Gentile, vice presidents; Mrs. G. B. Sawyer, recording secretary; Mrs. Harold J. Lynch, corresponding secretary; Mrs. Joseph Brown, treasurer; Mrs. C. E. Thomas, auditor; and Mrs. G. P. Coyle, parliamentarian.

Notable Achievements of Charleston Diocesan Council

Mass, at which the Most Reverend Emmet M. Walsh, Bishop of Charleston, pontificated, and Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, preached, marked the opening of the fifth annual convention of the Charleston Diocesan Council of Catholic Women held at Columbia, South Carolina, April 28.

Mrs. T. W. Reynolds, of Charleston, retiring president, presided at the convention and delivered her message at the opening session which showed that the council's budget had been balanced for the year and an appropriation of \$250 made to the religious vacation schools. She reported a total of 35 organizations affiliated with the diocesan council—the largest in its history. Since there are but 22 churches in the diocese with resident pastors, this is indeed a splendid showing.

Other speakers included: Very Rev. Martin C. Murphy, Rev. D. M. O'Brien, Rev. A. W. McAvoy, Miss Margaret T. Lynch, assistant executive secretary of the National Council of Catholic Women, and Mrs. Andrew J. Riley.

The reports of the deanery presidents showed progress in keeping with the advance throughout the diocese. The junior council group, under the leadership of Miss Rosa McDevitt, held its meeting in conjunction with the senior group.

Miss Katherine M. Ryan, of Hampton, a leader in council activities since its organization, was elected president. Other officers are: Mrs. George R. Williams, Mrs. J. B. Joncas, and Mrs. Henry Wood, vice presidents; Mrs. William Moran, secretary; Mrs. C. W. Geraty, treasurer; and Mrs. John Love, auditor.

The convention voted to establish a speakers' bureau in connection with the Committee on Organization to be composed of past presidents, both diocesan and deanery. It would be the work of this committee to visit organizations twice a year and explain the program of the council.

A campaign to secure funds for the maintenance of religious vacation schools throughout the diocese has been launched by the diocesan council.

Seattle Conference to Aid Candidates for Priesthood

A call to a new, a definite, a vital type of Catholic Action was given to the Diocesan Conference of Catholic Women of the Diocese of Seattle, when the Most Rev. Gerald Shaughnessy, S.M., S.T.D., speaking at the eleventh annual con-

vention held May 5, 6, and 7, at Everett, Washington, placed in the hands of the conference the duty and privilege of sharing with him the support of the young men studying for the priesthood in St. Edward's Seminary, Seattle. Beginning in a modest way and increasing the work as time goes on, the women of the diocesan conference will raise funds to pay the expenses of seminarians whose families are unable to finance their education. "This is a great work I am giving you," His Excellency told the delegates, "the privilege of sharing in this service of leading young boys to the Altar of God. How appalling, how heartbreaking if any lad, because of financial difficulties, must be turned away, denied the holy way of the priesthood. Your new work, then is to make the ambition for the priesthood a reality for these poor boys; to make it possible for the Bishop to receive into the diocesan seminary any youth who is worthy and who desires a life in the service of Christ, no matter how poor he may be."

Mrs. Albert L. Barrett, of Seattle, president of the diocesan conference, assured His Excellency that the women of the D. C. C. W. received their new assignment with enthusiasm and assured him of the cooperation of all.

Most Rev. Charles White, Bishop of Spokane, was the featured speaker at the convention banquet, talking on "A requisite of Catholic Action." "The charity of Christ," said His Excellency, "is the only vital motivating power for Catholic Action; only a genuine love of Christ can purge us of all self-seeking interest, all jealousy of another's talents or success, all littleness and narrowness of mind."

Convention sessions opened Sunday afternoon with a symposium devoted to the study club. Mrs. Robert Gebbie, of Seattle, arranged the program which considered two types of clubs, the program and the discussion clubs.

Solemn High Mass at Perpetual Help Church, was attended by delegates Monday morning, with a sermon by the Rev. Andrew McGrath, of Everett, stressing the value of the Catholic press and Catholic literature.

Convention sessions Monday and Tuesday were occupied with reports of D. C. C. W. activities, study club, rural religious aid, legislation, Catholic P. T. A. and Newman Club, and a brilliant evening banquet, attended by more than 350. Speakers were Bishops White and Shaughnessy, Mrs. Barrett, Mrs. John T. Welsh, of South Bend, junior past president of the D. C. C. W., Rev. Andrew McGrath and Mrs. James Dougherty, of Everett, head of the hostess committee.

Over a hundred delegates were present, representing practically all the Catholic women's organizations of the diocese.

Bishop Schrembs Gives Triple Task to Cleveland Council

Three tasks for the coming year were assigned to the Cleveland Diocesan Council of Catholic Women by the Most Reverend Joseph Schrembs, Bishop of Cleveland, at the ninth annual convention held May 11. The first and most important, His Excellency said, is to concentrate all efforts towards the success of the seventh national Eucharistic Congress to be held in Cleveland September 23 to 26; the second is prayers that those who have it within their power to grant state aid for parochial schools of Ohio be moved to see the justice of the Catholic appeal; and third, united prayer for Mexico and united action in protest against the horror and injustice of the religious persecution there. "Cultivate above all things," Bishop Schrembs advised, "a spirit of constant prayer, and this does not mean the constant reciting of prayers but the consistent conduct of your life in a spirit of humility, kindness, and good will toward every human being."

Rt. Rev. Msgr. William J. Kerby, of the Catholic University of America, and editor of the *Ecclesiastical Review*, addressed a luncheon meeting on "Finding Self Through

Organization." The fact that the founders of the National Council of Catholic Women some fifteen years ago had vision and combined it with the great task they undertook, was attributed by Monsignor Kerby as the reason for its success today. "These women had the vision of the Catholic womanhood of the nation as an auxiliary to the anointed of God in interpreting Catholic destiny."

Paying tribute to the diocesan council, the Most Reverend James A. McFadden, Auxiliary Bishop of Cleveland, praised specially the work of the religious extension committee. "You have conquered many difficulties," said Bishop McFadden. "The organization is a great credit to the diocese."

New officers elected include Mrs. Eugene McCarthy, president, who has been active in the work of the council since its organization twelve years ago; Mrs. Bernard D. Kress, Mrs. J. G. Dramer, Miss Agnes O'Connor, Mrs. E. A. Mahony, Mrs. Frank Stanton, and Mrs. Joseph Forthofer, vice presidents; Miss Mae Delesky, secretary; Miss Catherine V. Mylett, treasurer; and Miss Teresa Stanton, auditor.

A summary of the past year's work, which notes the particular projects carried on in each of the deaneries and the progress made in connection with these activities, has been received at headquarters. This should prove of great value to groups throughout the diocese.

Omaha Council Pays Tribute to Archbishop Rummel

More than four hundred members of the Omaha Diocesan Council of Catholic Women gathered in a quarterly meeting April 30 and paid a farewell tribute to their beloved bishop, the Most Reverend Joseph F. Rummel.

The council presented His Excellency with a spiritual bouquet of 50 Masses and a beautiful statue of our Blessed Lady in French bronze, with hands and face wrought in exquisite ivory. In making the presentation, Mrs. J. C. Tighe, president of the diocesan council, said: "Speakers who have preceded me have spoken of the Most Reverend Archbishop as a great churchman, as a teacher, as a constructive educator, and a leader of public opinion. If I may be permitted to present a personal note, I would like to speak of him as a kind and understanding counselor, whose encouragement, given with such a friendly gesture, will always be looked upon by me with affectionate gratitude."

Archbishop Rummel, in his response, appealed to his listeners to accord the same spirit of cooperation and helpfulness that had been extended to him to the new ordinary and to carry on the great work of the National Council of Catholic Women.

Interesting reports were given by the representatives of affiliated organizations and by the diocesan chairmen of standing committees. Mrs. Fred S. Berry, diocesan chairman of study clubs, had charge of the study club session, at which the parish chairmen of nearly one hundred clubs responded to roll call and reported the work being accomplished. Mrs. W. J. Hotz, member of the Board of the National Council, arranged the session for parent-teacher groups, at which an interesting panel discussion was conducted.

Portland Council Hears Archbishop Howard

The Portland Archdiocesan Council of Catholic Women held its annual meeting recently in Portland.

Speakers on the dinner program included the Most Reverend Edward D. Howard, Archbishop of Portland, in Oregon; Rev. Michael Fleming; and Sister Miriam Theresa, of Marylhurst College. Miss Marion G. Crowe was toast-mistress.

The election of officers resulted in the choice of Mrs. George E. Driscoll for president. Mrs. L. M. Boire was reelected treasurer, and Miss Mary Shea will serve as auditor.

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